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ZION'S HERALD.

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CONDITIONS.

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All communications, addressed either to the Publisher or the Editor, (except those of Agents,) must be post paid.

ORIGINAL COMMUNICATION.

FOR ZION'S HERALD.

"I sin against my God from day to day,
Yet death will purge my every sin away."

Mr. BADGER.—It is an idea not uncommon, that all mankind are sinners, and continue in sin through life. I have been interrogated on this subject, but have hitherto declined giving a decided answer, knowing I should be involved in some difficulty, by not having an opportunity of making a full explanation; which has induced me to take this method to discuss this interesting subject; and if you think it worthy of a place in the columns of the Herald, you are welcome to insert it.

In turning over the sacred pages, I find one connected chain of ideas, descriptive of two characters of mankind, contrasted by different names; as, righteous and unrighteous; godly and ungodly; saints and sinners; children of God, and children of the devil. And their ultimate state and condition is as widely contrasted, under different figures; as, "the wicked is driven away in his wickedness, but the righteous hath hope in his death."—"Say ye to the righteous, that it shall be well with him;" "Wo unto the wicked, it shall be ill with him;" "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath."—"They (the righteous) shall be like unto the Lord of hosts, in that they shall be as he, and shall be like him."—"The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath."—"They (the righteous) shall be like unto the Lord of hosts, in that they shall be as he, and shall be like him."

I have given but a specimen of the language which the scripture uses to discriminate between the righteous and the wicked. But who are the righteous, if all are sinners? Who never sinned, is not the question; for the apostle tells us, "all have sinned and come short of the glory of God." But that there is a change from a state of nature to a state of grace, wrought by the Spirit of God in the soul of all the followers of Christ, is an incontrovertible point. The apostle Paul, in writing to his Ephesian brethren, describes it thus, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom all are now dead, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Now the question is, Are those who have obtained the pardon and forgiveness of their sins, through the justifying grace of God, yet sinners? The same question may be asked, if a man owed a great debt and had nothing to pay, and his creditor freely forgave him the debt, whether he is still a debtor? I presume you would all say, no. By the same rule, the justified soul is not a sinner. But if the same man should involve himself again in debt, he again becomes a debtor, and is as obnoxious to the penalty of a debtor, as if his former debts had never been forgiven him. Thus, if the souls that have been regenerated by the Spirit of God, and brought to taste the sweets of redeeming love, should again turn to their former sins and vanities, they are backsliders, and may justly be denominated sinners, and the worst of sinners; and I see not a promise for them in the Bible, only on condition of their return, which, unhappily is seldom the case. Where I hear of one backslider reclaimed, I hear of the sinners converted to God. I heard a minister once say, "that a backslider was perhaps in the most dangerous condition of any soul out of hell." The apostle Peter, in speaking of sin, says, "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandments delivered unto them." But it happened unto them according to the true proverb, the dog has turned to his own vomit again, and the sow that was washed, to her wallowing in the mire."

But are all that have received divine grace, backsliders? If so, then all are sinners: and Christ says, you shall die in your sins; and where I can you cannot come. Is not this universal damnation? Oh, horrible! not one soul that God hath made, but must suffer for his eternal vengeance! Ye heralds of salvation, that now suffer every privation to bring sinners to Christ, you are sinners yourselves; and where Christ says you cannot go; and ye, pious souls, that are standing on the brink of eternity, conflicting with some painful disease, waiting in joyful expectation, for the hour to arrive when you shall depart, to be with Christ: how grossly you deceive yourselves! But stop, say one, you go too fast: they will not die in their sins. I ask, how will they be delivered from the guilt and condemnation of sin when the time of their probation is past? "Death will purge them all away." Here you have made a purgatory, as unscriptural as a purgatory after death; and if I were to believe in either, it would be the latter. The scriptures reveal no other purgatory to me but Christ. Thus says the apostle, "when he (Christ) had by himself purged our sins, he sat down on the right hand of the majesty on high;" and again, "how much more shall the blood of Christ, (who through the eternal Spirit offered himself to God,) purge your consciences from dead works, to serve the living God." And the apostle John says, "The blood of Jesus Christ cleanseth from all sin." But this purgation must be done in life, not in death. If death has the efficacy to expiate, or purge away sin, Christ shed his blood in vain. Death is called the last enemy; but if it has that purifying property to cleanse the soul from sin, I think it is the greatest friend that ever visited the human race.

OBJECTION 1st. Ps. lii. 5. "There is none that do-

eth good, no not one." There are several modes of expression used in scripture, viz. literal, figurative, ironical, and comparative; the latter seems to be the meaning of the Psalmist in these words: "When viewing mankind in general, and seeing how few the righteous were, he breaks out in a strain of poetry, 'There is none that doeth good, no not one.' Had this been spoken literally he would have contradicted himself. Where would be 'my people,' whom he speaks of in the 4th verse, in distinction from the 'workers of iniquity' who devour them? Where that perfect and upright man, whose end is peace? Where that blessed man, to whom the Lord will not impute sin, and in whose spirit there is no guile?"

Obj. 2d. Eccles. vii. 20. "For there is not a just man upon earth that doeth good and sinneth not." Here it appears that Solomon was representing the language of unconverted, unawakened sinners. "Be not righteous over much." "Be not over much wicked." "For there is not a just man upon earth, that liveth and sinneth not." I frequently hear such language—"It is foolish to make so much ado about religion; I shall do as well as they; I sin not over much wicked; if I swear, I mean no harm; I default no one; there is none perfect." Does this comport with the gospel of Jesus Christ? The same writer says elsewhere, "The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness." And the apostle John says, "He that committeth sin is of the devil." And again, "We know that whosoever is born of God, sinneth not."

Obj. 3d. Rom. vii. 23. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." If we should take one verse of scripture, unconnected with the general tenor of the subject, for a proof, we might prove any thing. But to understand scripture, we must consider the connection, the time, and circumstances. In this and the succeeding chapter, the apostle describes himself in a threefold state, i. e. in a state of nature; a state of conviction; and a state of grace. Says he, "I was alive without the law once." That is, when he was a self-righteous Pharisee, going on with rage and fury to persecute the church of Christ; "but when the commandment came, sin revived and I died"—that is, when Christ met him, on his way to Damascus, with a light from heaven, which struck him blind; and a voice, which brought conviction to his heart, and harrowed his inmost soul, it was then, sin revived and he died to all his former hopes; he saw himself a lost, ungodly sinner; his conviction was so pungent that he neither ate nor drank for three days. In taking a retrospect of that time, and the load of guilt that lay so heavy on him, he expressed in the present time; "I am carnal, sold under sin." Here he compares himself to a slave, sold to a tyrannical master, struggling for freedom, but unable to obtain it. It was then, he saw a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin. Thus he compares it to carrying about a dead body; according to the law of the Romans, at that time, that the murderer should be lashed to the dead body of the murdered, and carry it about with him while he lived. Thus he cries out, "Oh, wretched man that I am! who shall deliver me from the body of this death?" But when Ananias came to him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou wast coming, hath sent thee, that thou mayest receive thy sight, and be filled with the Holy Ghost, and then fell as it were scales from his eyes, and he was baptized." We hear no more of his being a slave to sin. But his language was the reverse. "There is, therefore, now (says he) no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the spirit of the Lord Jesus, hath made me free from the law of sin and death." And should you follow him through all his epistles, you find him glorying in this freedom from sin. Hear him, when about to receive the crown of martyrdom: he does not complain of sin, nor tell of a death-purgatory; but says, "For I am now ready to be offered; and the time of my departure is at hand: I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness."

I might expatiate and bring to view those that the scripture, and God himself has declared to be free from sin; as, Job, Nathaniel, Zacharias, Elizabeth, &c. but it is time for me to close. I have that charity for my Christian brethren who have imbibed an opinion that they must sin of necessity, to believe, that many of them would not more commit a known sin than they would take fire into their bosoms. But an error in principle has a tendency to lead to an error in practice; and whether there may be some, who, by cherishing this principle, have indulged themselves in vice, and so brought darkness upon their souls, I leave to the Searcher of Hearts. My prayer is, Lord deliver me from sin.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

NINTH ANNIVERSARY.

FROM THE NEW YORK SPECTATOR.

The ninth anniversary of this important institution was celebrated this day, (May 12,) by the members and officers of the society, and a large assemblage of people, embracing ladies and gentlemen of our city, the clergy from different sections of the country, and other strangers of distinction. The society organized as usual at its rooms in Nassau-street, and proceeded thence in procession to the City Hotel, where the exercises of the day were attended.

The large assembly room of the Hotel was crowded at a very early hour, and thousands were compelled to return without gaining an entrance. His Excellency Gov. Clinton presided, supported by Mr. Justice Thompson and Col. Varick. We have never witnessed so full a meeting of the society, nor so great an assemblage of the clergy. And in addition to other distinguished gentlemen mentioned, we observed Chief Justice Savage, and Judges Sutherland and Woodworth, of the Supreme Court now sitting in this city.

Immediately after the meeting was organized, Gov. Clinton rose and pronounced a very able address, in the course of which he introduced a highly finished and beautiful eulogium upon the life and character of the late first Vice President, Gen. Clarkson. This address was delivered with great feeling and effect.

The Rev. Dr. Woodhull, the senior secretary, then rose and announced a letter from the honorable and venerable John Jay, President of the society, apologizing for his unavoidable absence in consequence of age and infirmity. Letters were also read from John

Quincy Adams, President of the United States, and one of the society's Vice Presidents, and from several other distinguished gentlemen, in various other sections of the country, apologizing for an absence rendered necessary by their respective public and private duties.

The Rev. Dr. Milnor thereupon rose and read an address from the President, which, notwithstanding the very advanced age of that excellent patriot, was characterized by all the vigor, purity and elegance of style, for which the writer was distinguished during the meridian of his useful life. The general scope of this address was a dissertation upon the advantages of a universal distribution of the scriptures without note or comment.

William W. Woolsey, from the committee appointed to audit the accounts of the Treasurer, next presented his report, giving an exhibit of all the moneyed transactions of the society, during the ninth year of its operations. But as all the statements necessary for a full history of the society's operations, during that period, are contained in the abstract which we give below, from the annual report of the managers, it would be useless to give the substance of this report here.

The annual report was read by the Rev. Dr. McAuley, of this city, and the successor of the Rev. Dr. Woodhull, as recording Secretary. This ninth report, it was said, was presented with mingled emotions of sorrow and joy—sorrow at the death of associates dearly and deservedly beloved, and joy that other associates, whose lives and labors seemed essential to the extension and success of the society, have been spared, and brought again from the borders of the grave.

The report states that the continual advancement of the Bible cause, the increasing disposition to aid its operations, the practical influence of the Bible on the hearts of thousands, delivering them from the dominion of ignorance, the almost total extinction of systematic opposition, the uninterrupted love and harmony, the zeal and diligence of the officers, managers, directors and members of the society, fill the hearts of the board with sentiments of admiration and gratitude to God for the past, and of hope and confidence for the future. The treasury for the last year has been supplied in a very encouraging degree, although from the peculiar circumstances of our immense western territory, throughout which auxiliaries are scattered, the increase of income does not bear a full proportion to the increase of auxiliaries. But from the increasing population and prosperity of that extensive country, the prospect of efficient aid in future is very cheering. Both the sales of Bibles and the receipts of the treasury exceed those of last year, and the balance remaining is encouraging.

On the subject of the receipts of the society, the report notices for the purpose of correcting the unfounded and injurious opinions currently circulated, and by many received, the receipts from contributions and donations, independently of the returns from sales. It is a fact that the society returns in value, almost all that it receives in money. It is important that this erroneous impression should be corrected, both in the minds of the friends and enemies of the Bible cause. A belief that the society is a mere charity, that its resources, relaxes the efforts of the benevolent; turns the benefactions of many into other channels; misleads some auxiliaries so far, that they invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; others, to neglect the collection of their annual dues; and some, to cease from all operations. The whole amount of receipts during the last year, (exclusive of voluntary contributions for the building of the society's house,) is summed up at

Payments from the treasury during the same period, \$16,501 81

It is here proper to state that the greater part of the revenue was received during the last two months. Previously to that period the remittances were so limited and irregular, that the printing and binding of the society was necessarily and inconveniently curtailed. Had such not been the fact, the whole amount would have been expended in advancing the objects of the society. The receipts, however, ultimately, were \$4,589 37 more than during the preceding year.

A legacy of \$2000 was received from the late Matthew Van Benschoten, Esq. of Fishkill, and the library has been increased by a donation of Dr. Marshall's translation of a Bible into Chinese, and 27 volumes from a distinguished Roman Catholic Ecclesiastic in the island of Cuba.

In regard to the Society's Building, which is finished throughout, and affords ample accommodations for all the various and extensive operations of the institution, a renewed expression of thanks to the benefactors who enabled the society to erect it, without infringing one dollar upon the ordinary funds, is tendered. A balance is still due upon this edifice, the possession of which in fee secures the society at least \$1600 per annum; but it is expected that individual liberality will soon enable the managers to cancel it.

During the last year, there have been printed by the society 23,750 English Bibles; 23,000 Testaments; 2009 Spanish Testaments; and 800 German Testaments have been purchased. Total, 48,550. Making in all, since the establishment of the society a grand total of 451,992 Bibles and Testaments, and parts of the latter printed in New York, and at the Society's branch in Kentucky, or otherwise obtained for distribution. Considerable progress has moreover been made in the completion of the stereotype plates for the pocket Bible mentioned in the eighth annual report. It will probably be completed and the first edition printed in the course of the current year. The stereotype edition of the Testament, in large letter, for aged people, has been completed since the last report, and four editions of 2000 copies each, printed and put in a course of useful circulation.

There have been issued from the Depository, since the last annual report, 30,094 Bibles; 33,108 Testaments, and 651 copies of the Epistle of John in the Mohawk and in the Delaware language—making a grand total since the institution of the society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously from other sources by auxiliary societies.

Of those issued from the Depository during the nine years of its existence, these were: Of German Bibles 307; ditto Testaments, 397; Spanish Bibles, 421; ditto Testaments, 1465; Portuguese Bibles, 2; ditto Testaments, 2; Gaelic Bibles, 3; Welch pitto, 4; French ditto, 176.

The number of Bibles and Testaments issued gratuitously during the 9th year, is stated as follows:—English Bibles, 7,778
Do. Testaments, 9,197
Bibles in foreign languages, 483
Testaments and Gospels, do. 2,165

Total Value, 19,623 \$10,447 44

The stereotype plates of the Spanish Bible, in the version of Padre Scio, reported last year as being in an "unfinished state," have been completed, entirely to the satisfaction of the Board, and an edition of 2000 copies printed off, and put in a course of circulation. As this version has long been received by the Spanish Nation as an approved translation of the Bible, the managers believe it will have an uninterrupted, speedy, and extensive circulation.

The next division of the report relates to the operations of the society; and, from the documents submitted, it satisfactorily appears that every possible exertion has been made to supply the wants of the destitute in every section of the United States and their territories. But had the funds of the society been tenfold, they would not have been able to supply the ascertained necessities of the poor. Supplies have been granted to the Army of the United States, at distant stations, and these supplies have been gratefully acknowledged by the officers; their thanks having been transmitted through the Adjutant General. The Secretary of War also, and Major General Gaines, highly approved of the liberality of the Board, and gave every facility necessary to the distribution, and every security which their authority and influence could give, for the safe-keeping, at the different posts, of the precious treasure.

In the last report it was mentioned, that doubts existed as to the accuracy of the Mohawk translation of the Testament, and its circulation was suspended; but satisfactory evidence has since been received, that the errors are few, and those principally in orthography. The suspension has therefore been removed, and grants of that important gospel made to the Indians, who speak and read the Mohawk language at Green Bay, in the Michigan territory; at Grand River, in Upper Canada; and at Caughnawaga and St. Regis, in Lower Canada. These are the only places known to the Board where the scriptures in the Mohawk language can be profitably circulated. Further translations into the language of the Six nations, have occupied the attention of the Board; but for the want of competent assistance for a correct translation, but little progress has been made. The several schools among the Indian tribes, however, where there are missionary stations, and those schools under the care of the Foreign Missionary Society, have been supplied with English Bibles, through the medium of the New York Bible Society.

From South America important communications have been received. The ardor with which the Bible is sought for, and the gratitude with which it is received, the free introduction of the New Testament, or parts of it, into some of the most important schools, the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces; the gradual decline of prejudice and opposition, and the cordial and affectionate co-operation of many of the most influential clergy and laymen, are encouraging in the highest degree. And in addition to all this, the translation of the whole New Testament, into the Guichua or Peruvian language, spoken by more than a million of intelligent people! The certain prospects of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aymorah and Maxo languages, spoken by more than 800,000 people; and the prospect of a Bible Society in Caraccas, by the united exertions of the priests and laity of that place, cannot fail to gladden the heart of every one interested in the spiritual emancipation of South America. Towards this result, in aid of translations, a grant of \$500 has been made by the board. The Bibles formerly remitted to that country were duly received; but of its manner of their disposal, or of the effect produced, in the unsettled parts of the country, no information has been received. They have information, however, that the Bible is gladly received in Patagonia, in Monte Video, Bahia, the Brazils, in Valparaiso, Chili, and throughout Mexico. The donation to St. Bartholomew, mentioned in the last report, was most seasonable—as many of the inhabitants had lost their Bibles by a very disastrous visitation of Providence, and were wholly unable to procure a supply, and the Governor of the island has expressed his gratitude for your kindness to the colony. There is a very increasing demand, through all that group of islands, for the Gospel of God, and there is reason to believe that it will meet with a full and satisfactory attention from the active agency of the Antigua Bible Society. As adherents of the British and Foreign Bible Society, the Board received 100 Bibles and 210 Testaments, in the Portuguese language, which were distributed in the island of St. Jago, one of the Cape de Verde islands. The want of the Scriptures in that island is very great, and the inhabitants so poor that they cannot procure them unless distributed gratuitously. The emigrants to Hayti have also been supplied through the New York Bible Society, and provision made for their schools. Bibles and Testaments have also been sent to St. Martins, and St. Croix, and thankfully received.

The Rev. John M. Peek, mentioned in the last annual report, as an agent of the society in the states of Illinois and Missouri, is still actively and advantageously employed. He has succeeded in organizing several new auxiliaries and branches—in exciting the public attention to the importance of the subject—in adding new members, and giving new efficiencies and zeal to several societies that were already in existence, and in reviving several that were in a very languishing state. Dr. Nathaniel Dwight, of Rhode Island, has been employed as an agent at the eastward, and the managers have it in contemplation to employ others to promote the views of the institution. These agents are charged with the duty of gaining a full and accurate account of the resources and wants of every section of the country to which they are sent, that the Board may approximate as soon as possible to a perfect knowledge of the wants of the whole community. And they most affectionately and earnestly invite the attention of every State Society—every auxiliary and branch society—and of every friend of the Bible, who feels for those who are perishing for lack of knowledge; to the great importance of obtaining a correct statistical account of the wants of every township and settlement in the United States. This object, it is suggested, might be effected through the instrumentality of those who take the census of the several states, or by the collectors of taxes, or by the clerks of school districts, or by assessors—or by special agents.

The Board have commissioned the Rev. Sereno E. Dwight, of Boston, a member of this society, now travelling for the benefit of his health in Europe, to represent this Society in any Bible society or committee where he may have the privilege, and there to express their affectionate co-operation with them, and their best wishes for their success.

The wants of many portions of our country are represented as being far more extensive than is generally supposed. In one of our western states, we are told that more than seventy thousand readers are destitute of the Bible, and in many districts of that state it is almost wholly unknown—nor does it appear that the wants of that state are greater than those of some others. No: there is not one state in the union fully supplied. But a detailed account of every district would swell this sketch to a forbidden extent. Yet, still, there are a few cases which may not be omitted. The state of Missouri, possessing an equal number of more than eighty thousand, has not in circulation ten thousand Bibles. The state of Illinois, nearly equal in population, does not possess an equal number of Bibles. In the state of Alabama, in Madison county, it was ascertained that in one district, containing 655 white inhabitants, there were but 69 Bibles; and more than 2000 Bibles are necessary for the supply of that county alone. The Bible Society of that place is taking measures to ascertain and supply the wants of the whole county. Several of the auxiliaries to the Connecticut Reserve Bible Society are pursuing the same course.

But so vast is the extent of our western states, and so rapidly increasing is the population, that the managers cannot but look forward to their condition with painful emotions and gloomy forebodings. With the present means of the society, the population increases faster than they can multiply Bibles. Nor is the scarcity in those extensive regions, confined to the western states. In the state of New Jersey, and almost within sight of the society's house, in that region called the Pine, in Camden, in Haddonfield, in Clementon and Specenwell, &c. as we learn from the last report of the Nassau Hall Bible Society, (whose agents have examined all that region,) many families were found who did not possess the Bible, and not a few, who had never seen one! and whole neighborhoods, in which there was not a single copy to be found. In all that part of the south eastern section of the state, lately explored, there were very few copies of the Scriptures.

In the State of New York too, there is a most deplorable scarcity. In the county of Monroe, there were found about 1200 families destitute. In the county of Jefferson, in the town of Champlain, more than half of those who are able to read, are destitute of the Bible. And in the city of New York, in a small section of a single street, and on one side of the street, there were found, a few months since, forty-six families wholly destitute of the gospel.

The next division of this interesting report relates to the means of supply. The demand, as the reader will have seen, is very great; and the only means by which it can be met, is by the exertions of auxiliaries—the growing liberality of the rich—the praiseworthy economy of the poor—and the combined activity of all.—It is mentioned under this head, that the Massachusetts Bible Society has made a timely donation to this institution, of \$500; and the Albany Society has furnished an important precedent, by paying over to this society its permanent fund, of 900 dollars, conditioned that they should receive in return the interest thereof in Bibles and Testaments, at cost prices.

Forty-four new Auxiliary Societies have been added during the past year; making, in all, 451 recognized auxiliaries to the parent institution. The activity and zeal of all these, are particularly spoken of, and the college auxiliaries are highly commended and are generally in a flourishing situation. That of Yale, numbers more than 240 members. The society of the University of North Carolina enrolls on its books every member of that flourishing institution. The Nassau Hall Bible Society is still actively engaged in the different parts of New Jersey. The members of these College Auxiliaries, as the report justly remarks, are the flower of our country, and the hope of her future glory: are destined to fill her important official stations, and perform her varied professional duties.—Their voluntary submission to this early course of training in Bible society operations, cannot fail to excite in every mind the most certain expectations of great benefit to the great work, from their future enlightened and influential assistance. A suitable notice of approbation is likewise bestowed upon the female auxiliaries scattered through the country; of the Marine Bible Societies, and of the labors of the Bible Society of New Orleans.

Since the Board made arrangements for publishing a stereotype pocket edition of the Bible, the British and Foreign Bible Society, with the wonted liberality of that splendid institution, offered as a donation, a set of plates of suitable size, or, if more agreeable, the value of them in money. But, relying upon their own resources, and believing that the amount might be disposed of to greater advantage elsewhere, the Board felt constrained to decline the offer.

The next division of the report is devoted to an account of the alterations made in the organization of the Society, in respect of the Secretaries, in consequence of the illness and consequent resignation of the Rev. Dr. Woodhull, with all the particulars of which the public have already been made acquainted. Nor is the illness of their Domestic and revered Foreign Secretary, the severest affliction of which the managers have to speak. They have been called to mourn over the death of three of their most efficient and beloved fellow managers, viz. Divie Bethune, who departed this life in September last—and George Warner, who departed this life in January last—and Thomas Carpenter; and last of all, on the 25th day of April, the beloved and respected Senior Vice President, Gen. Matthew Clarkson.

After a brief notice of the aid which the great cause receives from societies not auxiliary, among which the societies of Philadelphia, Montreal, Frederickton, (in New Brunswick,) and Nova Scotia, are particularly mentioned, the report takes a survey of the Eastern Continent. This part of the report is so rich in information, so comprehensive and so interesting, that we must take in much more than we had intended. In Calcutta, the Bible Association has adopted the system of District inquiry, and have succeeded very well; and are now helping the Hindus, Mahomedans, Portuguese and Armenians, who receive the Bible with great readiness. From Serampore, Burmah, Bombay and Madras, intelligence of the most gratifying kind has been received in relation to the progress of translations and circulation of the Scriptures in the various languages of the east. As, also, from Ceylon, and Hualahame. Two versions of the whole Bible, in the Chinese language, have been completed, and are now in circulation. One by Dr. Marshall, and the other by Dr. Morrison and Dr. Milne. By this means, 240,000,000 of people in China, Cochinchina and Japan, may be enabled to read the Scriptures in their

own language. It is but justice to the citizens of the county of Monroe, to state, that a most praiseworthy example has been set upon this subject. When the destitute situation of many families in that county was discovered, the feelings of the wise and good were shocked. They sent into every school district in the county, to ascertain the extent of the want. A meeting was then held in Rochester, and a resolution unanimously adopted, "that every family in the county of Monroe, should be supplied with a Bible."

The head of their subscription paper was in the following words:—"We do hereby subscribe and pay towards the fund for supplying the poor with the Bible, as the Lord hath prospered us." "He that giveth to the poor, lendeth to the Lord." "He that soweth sparingly, shall reap also sparingly." And having thus resolved, they acted. Their first act on the subject was for 1200 Bibles and 1100 Testaments, in all 2300; and their first remittance to the Treasury was five hundred and eighty dollars!

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It is in contrast to the American colonies that we locate a mission and send missionaries to the State of New York.

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FOR ZION'S HERALD.

Rochester, N. H. May 14, 1825.

Mr. Editor.—It is with the greatest pleasure I read in your columns, of the prosperity of Zion, in different parts of the world; especially of reformation, and revivals. Would to God I could augment the list of them. But in those things we are comparatively low. We are not, however, destitute of the work of grace among us. We have some good meetings, have had some conversions, and are looking forward to better times. Nor are we looking only; but we are making some efforts to bring it about. May the very God of peace second our endeavors, and crown them with success.

Among other things, we are about to erect a temple for the Lord. The neglect of this, when it might and ought to have been done, in former years, has, I believe, been one great reason why the cause of God has languished in Rochester. (Mat. xiii. 12.) Praying, singing, and having good lively meetings, powerful revivals, reformation, &c. are not the only things necessary to the prosperity of the cause of Christ.—Christ's kingdom is not indeed of this world; but while it is in this world it must have a temporal part attached to it; and if the temporal part is neglected, the spiritual part cannot prosper—it must decay.

Our house will be built of brick, 55 by 42 feet, in the best situation in the town. The foundation is already commenced, the bricks contracted for, and other parts of the work engaged, and in a state of forwardness. The corner stone is to be laid on the 24th of June next.

B. J.

REVIVAL IN THE HIGHLANDS, PUTNAM CO. N. Y. Extract of a letter from the Rev. John B. Mathias, dated March 3, 1825, to the Rev. Laban Clark.

I take this opportunity of sending you a short account of the work of God in this part of the country, which has hitherto been somewhat neglected. When I received your letter requesting me to repair to this place, I immediately went to the mountains in search of those lost sheep, and commenced preaching the gospel to those poor and destitute people. They received me gladly, and heard the word from my lips with much attention and eagerness. Such a revival of religion, so sudden, deep, and universal, my eyes never beheld. In every meeting some are either awakened or converted.

This is missionary ground indeed; for I hold meetings where the gospel has never before been preached. There is a general attention to religious truths throughout all the little settlements among these mountains. I have already obtained ten stated appointments for preaching, which are as many as I can well attend to at present; and have taken seventy into society since I have been among these simple-hearted and long neglected people, besides a class of about 30 members on the east bank of the North river, formerly attended by the preachers of the Philadelphia Conference. The congregations are large and attentive, and there is a prospect of establishing a class at every appointment. Seldom seems to rest on every countenance, and they bow their necks most willingly to the yoke of Christ, and to the discipline of the church.

You will be surprised with what facility they have conformed to our modes of worship: rising up when we sing, and kneeling in prayer. The Lord is among us of a truth. I hope you will so arrange matters as to attend a quarterly meeting in these mountains before our annual Conference.

I would prefer being a missionary among these loving people, although it is the roughest part of our country, to having the best station in the New York Conference, because I think God has called me to labor here.—*Methodist Magazine.*

A letter from a member of the Genesee Conference informs us, that several powerful revivals of religion have lately commenced in that section of the church of God—that believers are encouraged—mourners comforted—awakenings frequent and pungent—and every indication of an approaching shower of redeeming mercy.—The Congregational and Baptist Churches in Winthrop, Maine, the Methodist church in Newark, N. J., the Presbyterian church in Rahway, and various other churches in different sections of our highly favored country, are blessed with refreshing showers of reviving grace.—*Methodist Rec.*

The Treasurer of the Missionary Society of the Methodist Episcopal Church, has officially announced the receipt of the following sums since October, 1824:

From the Juvenile Finleyan Society of Baltimore,	\$100 00
Ohio Conference, (auxiliary)	53 28
Baltimore do.	650 00
Annual Subscribers in city of N. York,	44 00
Members of the Board of Managers,	100 00
Brooklyn Auxiliary Society,	120 68
Stanford circuit do.	42 00
To constitute the Rev. H. B. Howard, a member for life,	20 00
South Carolina Conference, (auxiliary)	401 87
Virginia do.	702 16
To constitute the Rev. G. Coles, a member for life,	20 00
Proceeds of two missionary boxes,	6 00
Total,	2,229 99
Paid out during the same period,	3,256 41

The anniversary of the United Foreign Missionary Society was celebrated in New York on Wednesday evening, the 11th inst. Gen. Stephen Van Rensselaer President. From their report, containing a history of their missions for the past year, it appears that one hundred and eighty-nine auxiliary societies were organized in the former period. To this number fifty-six have been added during the past year, making the present number two hundred and forty-five.

It is in contemplation to send a missionary to the American colony on the Western coast of Africa; to locate a missionary establishment upon the Maunee; and send missionaries to the Alleghany Reservation in the State of New York.

From the Treasurer's Report it appears that the receipts of the Society, during the past year, have been \$30,975 45, and the expenditure, including a balance of \$7943 19, due the treasurer at the date of the last report, \$21,233 07, leaving a balance still due the treasurer of \$257 62.

The second anniversary of the United Domestic Missionary Society was celebrated at the City Hotel on Friday evening, the 13th inst., by the members of the society, and a large concourse of ladies and gentlemen. General Stephen Van Rensselaer, President of the society, presided, supported by Governor Clinton and Chancellor Kent.

This society has in its employ one hundred and twenty ministers, who administer to the spiritual wants of one hundred and thirty churches. The plan upon which this society has proceeded, is in one respect novel. It does not employ itinerant preachers; but wherever a little flock can be gathered together, such assistance is afforded them as will enable them to settle a minister. More than 600 persons have been added to the congregations under their protection, during the past year.

SABBATH SCHOOLS IN CANADA. In the Third Report of the Sabbath School Union Society of Canada, the anniversary of which was held at Montreal on the 14th February last, fifty-seven schools are mentioned, as connected with the Union, 31 of which there are 1,444 scholars; in the other 26 the number is not stated. The number of pupils in all the Sabbath Schools in the Canadas, is probably not less than 3,000. The schools are supported by

Protestants of various denominations; and in some instances they are patronized by Catholics.

A very prosperous school has been in existence several years, both summer and winter, at Fifty Mile Creek, in the Township of Salt Fleet. The following incident is worthy of notice, as it shows at least one cause of the prosperity of this school. Mr. Wilson, the Speaker of the Commons' House of Assembly, a man of character and influence, who resides here, takes a deep interest in its prosperity.—In the recess of Parliament, he has attended the school, and recited portions of Scripture, for the encouragement of the scholars. At a meeting of the Sabbath School Union in York, he observed, that he was proud of being a Sunday School Scholar. Schools will never languish, where they have such support. It is also mentioned that one of the Judges in Michigan is a member of a committee for the management of Sabbath Schools; and that he had pronounced them worthy of efficient support, even for the intellectual improvement which children derive from them.

Scott's Bible in French.—The London Evangelical Magazine says, that proposals are issued in Paris for publishing a translation of the late Dr. Scott's Commentary, in the French language, and that the design is warmly recommended by the Ministers of the Reformed and Lutheran churches. This indicates a tone of feeling highly honorable to the Protestants of France, and gives good reason for the hope, that the people are disposed to examine the nature, and understand the tendency of the holy religion which the Bible reveals.—*Watchman.*

NEW ENGLAND CONFERENCE.

The New England Conference of the Methodist Episcopal Church will commence their annual session at Litchfield Point, Cambridge, on Wednesday, the 8th of June.

MISSIONARY MEETING.

The anniversary meeting of the New England Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church in America, will be held in this city, in the Chapel, Bromfield Laae, on Thursday, June 9th, at 7 o'clock in the evening. It is expected that the Rev. Bishops George, Soule, and Hedding, with most of the ministers in the New England Conference, will be present. The annual Report of the Board of Managers will be read by one of the secretaries, and a number of addresses delivered on the occasion.

LITERARY AND SCIENTIFIC.

NEW PUBLICATIONS.

We have received the first number of the "New Jersey Monthly Magazine," a literary work, published in Belvidere, N. J. and edited by Thomas S. Wiggins. Each number is to be issued on the first day of each month, and to contain thirty-two royal pages. The design of the editor is,

"To steer, From grave to gay, from lively to severe."

"To cull from the expansive fields of modern literature, a few of those desultory sweets, which, from their genuine wit or humor, or their faithfulness to nature, may be relished by literary readers of every grade." He does not promise much original matter, but intends his work shall contain the choicest selections from the best literary works of the day, and be conducted with a "rigid regard to sound taste." If the first number shall prove a fair specimen of the work, we doubt not, that the correct taste which he has exhibited in his selections, will secure him a liberal patronage.

The *Thomastown Register* has also been received—a weekly paper, published in Thomastown, Maine, by Edwin Moody. The design of the publication is to diffuse intelligence, agricultural and political, literary and religious—to support the principles of our government, and "encourage whatever tends to strengthen our union, increase our knowledge, or promote our prosperity and happiness." The editor congratulates himself and his readers, that he enters upon editorial life, when the winds and the waves of political commotion are at rest, and hopes to pursue those things which make for peace, and which tend to promote the best interests of the nation.

The title of the *Chelmsford Courier* is soon to be changed to that of *CHELMSFORD PHOENIX*. Mr. Bernard Whitman has taken the editorial chair, and issued an address. Among other reasons why a paper should be published in Chelmsford, he gives the following:—"Here was the capital of the Pawtucket tribe of Indians—the tribe so distinguished in the annals of Indian and American history. Here is found the Chelmsford granite—so extensively used in the building of banks and churches—and monuments. Here is the head of the Middlesex Canal—the first fruits of Massachusetts enterprise. Here is the Chelmsford Glass Manufactory—where was blown the glass for the capital at Washington. Here are the extensive Powder works, where is manufactured the best American gunpowder. Here is erecting an uncommonly large iron Foundry. Here are already erected hundreds of buildings—by the Merrimack and Hamilton Manufacturing Companies—where are printed the finest—the best—the cheapest American Calicoes. Here are centered lines of Stages from every quarter of the compass. Here are employed persons from almost every section of our own country and of Europe. And here is the town that will become the most celebrated of any one in America."

New Work.—D. A. Dorrestein, of Princeton, N. J. has just published a work, entitled, "A brief outline of the Evidence of the Christian Religion." By Archibald Alexander, D. D. Professor of Didactic and Polemical Theology in the Theological Seminary at Princeton, N. J.

Mineralogical Cabinet at Yale College.—Col. Geo. Gibbs, of the city of New York, has very generously loaned to Yale College, for several years, his splendid collection of minerals, which, added to the collection of the institution, has made that cabinet the richest in America, and inferior to but few in the world. That gentleman has recently informed the officers of the college, that he shall be under the necessity of selling his collection, and at the same time, has offered them the refusal of it for 20,000 dollars. The limited funds of the institution will not enable the corporation to purchase it. A meeting of the citizens of New Haven was called, on Tuesday evening of last week, to devise means for raising the sum. The meeting was addressed by President Day, Professor Stillman, the Rev. H. Crowsell, and the Hon. D. Daggett. From

the spirits manifested on the occasion, it is hoped that this valuable cabinet will not be removed from the institution.

GENERAL MISCELLANY.

Subscriptions towards the Bunker Hill Monument.—The amount of subscriptions in Massachusetts, exclusive of Boston, is \$20,722 43, and including the subscription in Boston, \$28,306 63. To this may be added the grant of \$10,000 by the Legislature.—*Daily Advertiser.*

Bunker Hill Anniversary.—The procession and ceremonies on the 17th of June will be of the most showy and impressive character. The Free Masons, of whose body General Warren was Grand Master, will make a brilliant display, and it is supposed that 1500 Knights Templars of that fraternity will attend in their appropriate robes, which are very rich. The members of the Legislature will probably attend the ceremonies, and it is suggested whether it would not be desirable and peculiarly proper for the mechanics of Boston and the neighborhood to form in the procession with their banners and emblematic devices.—The uniformed militia in the city and vicinity are to form the escort. The oration will be delivered in the open air, on account of the multitude who are expected to attend. From a position at the lower part of the hill the speaker will address the assembled citizens, who will be arranged on seats erected from the bottom to the top, in the shape of a semi-circle, after the manner of the ancients. The voice, by such an arrangement, it is supposed, will reach a greater number of hearers than in any other mode that can be devised. Arrangements will also be made for thousands of persons, who will partake of a dinner on this consecrated spot on that anniversary.—*Evening Gaz.*

Mr. King, our Minister to Great Britain, Mr. EVERETT, our Minister to Spain, and Count CHARLES JULIEN DE MESSIN, late Charge d'Affaires from France to the United States, will speedily embark for Europe, from New York.

Another Greek Victory.—Accounts from Zante to the 24th of March, confirmed by letters from Cefalonia and various parts of the Morea, state that 6000 Arab troops, landed by the Egyptian fleet at Modon in the Morea, early in that month, had been completely defeated by the Greeks, and that nearly the whole had been either killed or taken prisoners.—Among the prisoners were many Europeans, especially Frenchmen. It is added that a division of the Greek fleet had shot up the Egyptian fleet in the Gulf of Coron, and only waited for a favorable wind to send the fire ships against them. The Egyptian fleet is said to consist of seven frigates, nine brigs, and numerous other vessels. Every thing seems to promise success to the Greeks in the ensuing campaign.

From Peru.—A traveller from Peru, mentions that in February last he had an interview with General Bolivar in Lima. The Chief was then in a feeble state of health, and much emaciated by the fatigues of his late campaigns. He intended returning to Colombia for the recovery of his health, as soon as he had reduced Collo and established a good government in Peru. He was very popular in Lima, was easy of access, and usually attended by a British officer, a son of Sir Robert Wilson, as an aide-de-camp. The American naval uniform was considered a general passport by the guards of the Patriot army.

Internal Improvements.—The spirit of Internal Improvement which appeared to be for a season spent to the Great State, is now extending its cheering influence, and inspiring life and activity, in almost every section of our country.—to use the present language of one of the Orators of the Convention of Massachusetts in 1787, from the St. Croix, to the utmost confines of Louisiana, and from the Atlantic to the Lake of the Woods. The joy which this prospect inspires, is heightened by the prompt aid which this spirit of enterprise has received from the National Administration. Thus it is seen, that while some of the Public Engineers are exploring the regions of the North, others are found in the most remote South, and West, and East, actively exercising their talents and experience, and at the public cost, in ascertaining and marking out, the most favorable tracts for canals, roads and rail-ways, for the easy and expeditious transit of the treasures of the earth, fields, and forests of the interior to the Atlantic board, to be repaid by the comforts and luxuries which Commerce knows so well how to collect and distribute. No local or selfish considerations, it is to be hoped, will be suffered to depress this spirit, but that rulers and ruled will vie with each other in efforts to second and encourage it.—*Continued.*

Lake Erie.—At the beginning of the late war, 1812, we all knew there was a lake called Erie, for we had seen it laid down on the map, and some few persons had visited it—but its southern shore, for many miles in the interior, was a perfect wilderness, except as to a few acres of land adjacent to two or three little villages, the chief of which was Buffalo—a point more distant than from Baltimore to St. Louis now is. It was a place on the border of the civilized world! It is now a large town, and will soon be a great city, and there are many flourishing towns on the borders of the lake, and its shore is rapidly populating with busy and industrious men. Many commercial vessels are sailing on the lake—a steamboat plies every week between Buffalo and Detroit, stopping at several towns—three other steamboats are building at Buffalo, one at Erie and one at Cleveland. These will be launched in a few weeks. The great Ohio canal will soon be begun and speedily finished; and then, what an interior voyage may be made from New York to New Orleans! No country in the world can present any thing like it.—*Niles Register.*

An aged Editor.—John Bradford, Esq. has lately resumed the editorial charge of the Kentucky Gazette, printed at Lexington. He is said to be between eighty and ninety years of age. He established the Kentucky Gazette about forty years ago, and was its constant editor till within a few years past. He says to his readers on resuming his editorial labors, that the paper "was established in the year 1779, and was the first printed in the U. S. west of the Alleghany mountains, except the Pittsburgh Gazette."

A curiosity.—While some workmen were splitting staves in the town of Royall, in this state, last week a live frog was found in the timber six inches from the outside. The tree was perfectly sound, excepting the space occupied by the frog which was just wide enough to admit its body. The number of grains between where the frog lay and the bark of the tree was thirty. The frog appeared lively and evinced considerable joy on its release from confinement, by the free use of its limbs, which had been held so long in "durance vile."—*N. Y. paper.*

Singular.—There are said to be living in one house in Lexington, Mass. 3 families, consisting of 3 husbands and 3 wives, 4 children, 2 grand-children, 2 fathers, 2 mothers, and 2 grand-fathers, and only 6 persons in all.

NOTICE.

The annual meeting of the Methodist Female Mite Society will be held at the North Methodist Chapel, To-morrow, (Thursday,) at 3 o'clock, P. M. Per Order.

DREADFUL INUNDATIONS.

Further accounts have been received in England of the calamitous effects of the late floods in the Low Countries. One account, communicated by a captain of the Hanoverian Engineers, dated Stade, on the Elbe, Feb. 5, is truly distressing. The writer states—

The horrors of the night, from the 3d to the 4th of February, can never be effaced from my memory, were I to live to the age of a Patriarch. About one o'clock, after midnight, the warning guns from the fortress of Stade, were fired, to denote to the low lands that the tide was unusually high. I was then standing on an elevated spot, whence, at intervals, as the moon peeped through the dark and lowering clouds, I could see houses and villages to a considerable distance, and the ground covered with snow. At about half after one, the wind became tempestuous, and the water instantly gained four feet, and continued to rise amidst the howling of the wind, the firing of the alarm guns, the rolling of thunder, and flashes of lightning, till, all at once, a rushing of mighty waters announced the demolition of the dykes! The scene was now terrifically grand. Along the whole line, as far as the eye could reach, the destructive progress of the mighty mass of water was easily to be distinguished by the melting of the snow; while, to heighten the horrors, the near and distant shrieks of the inhabitants, mingled with the melancholy howlings of the drowning cattle, were heard in the intervals of the storm! At length the morning dawned—but, alas! of the most fertile province of Hanover, nothing was to be seen but the tops of the houses and the trees. Boats were instantly employed to save those who were on the tops of the lowest houses, and to convey provisions to those in the lay lifts. The number of lives lost exceeded one hundred; but sickness was apprehended—so such a degree of destitution were the inhabitants reduced. Many who were, but a few hours before, in competence, are now wandering on the face of the earth.

The States General of Holland have granted 8,000,000 of florins for repairing the damages of the inundations. 250 persons, 14,000 head of cattle, and 1500 houses, were destroyed in the single province of Over Yssel. The damages elsewhere were incalculable.

Witchcraft in France.—A married couple in France, imagining that their infant child was bewitched by an indigent old woman of 73, undertook to compel her to confess the fact by placing her before a hot fire until she was nearly roasted, threatening at the same time to burn her up unless she acknowledged it. To escape martyrdom, she confessed herself a witch, and said she only wanted her prayer book to perform the cure. Upon this she was released, and returned with a gens d'arme instead of a prayer-book. The husband, charged as an accomplice, was acquitted, and the wife sentenced to a month's imprisonment, 10 francs fine, and the costs.

Robert Douglas was executed at Bath, Steuben County, N. Y. on the 1st inst. for the murder of one lives. He was weak, and very much affected. He died uttering these broken accents, "O God, must I die! O God, must I be so!" He made no confession, and left the public totally ignorant of the place of his nativity, and who are his relatives. He persisted that he died innocent—that his killing lives was not intentional, and what he did was done in his own defence. He was 24 years of age.

Sentence of Death upon three Brothers!

The following are the concluding remarks of Judge Walworth, on pronouncing sentence of death upon Nelson, Israel, and Isaac Thayer, (three brothers,) who were convicted of the murder of John Love, in February last, in Buffalo County, N. York.

"Wretched and deluded men! In vain was the foul deed perpetrated under cover of the darkness of the night; in vain was the mangled body of your murdered companion committed to the earth, and the bloody grave concealed by rubbish; in vain was the little boy sent home to his mother, and the unsuspecting wife removed from the house, that no human eye should be seen to witness the foul and unnatural murder; in vain did you expect the snows of winter to conceal the grave until the body of your victim could no longer be known and recognized. You forgot that the eye of your God was fixed upon you. The eye of that God who suffers not even a sparrow to fall without his notice. You forgot that you were in the presence of Him to whom the light of day and the darkness of night are the same; that he witnessed all your movements; that he could withhold the accustomed sun from falling on the earth, or his breath could melt them when fallen, leaving the grave uncovered, and thus exposing you to detection and condemnation. His vengeance has at length overtaken you. The sword of human justice trembles over you and is about to fall upon your guilty heads; you are about to take your final leave of this world and to enter upon the untold retributions of a never ending eternity. And I beg of you not to delude yourselves with vain hopes of pardon, which never can be realized. Your destiny for this world is fixed, and your fate is inevitable. Let me, therefore, entreat you, individually and collectively, by every motive, temporal and eternal, to reflect upon your present situation, and the certain death that shortly awaits you. There is but one, who can pardon your offences; there is a Saviour whose blood is sufficient to wash from your souls the guilty stains, even of a thousand murders. Let me, therefore, entreat you to fly to him for that mercy and that pardon which you must not expect from mortals.

"When you again shall have returned to the solitude of your prison, where you will be permitted to remain for a few short weeks, let me entreat you by all that is still dear to you in time, by all that is dreadful in the retributions of eternity, that you seriously reflect upon your present situation, and upon the conduct of your past lives. Bring to your minds all the aggravated horrors of that dreadful night, when the soul of the murdered Love was sent unprepared into the presence of its God, where you must shortly meet it as an accusing spirit against you. Bring to your recollections the mortal struggles and dying groans of your murdered friend. Recollect the horror which seized you, while you dragged the mangled remains to the place of concealment. Think upon the situation of your aged father, to whom you are indebted for your existence. Think of the grief of your distracted and disconsolate mother, who has nursed you in the lap of affection, and watched over the tender years of your infancy; who must now go down to the grave sorrowing over the ruins of her family. Think of the dreadful agonies, think of the unnatural and desolate widowhood to which you have reduced the unfortunate partners of your beds, and of your poor orphan children, on whom you have entailed everlasting disgrace and infamy, and who are now to be left fatherless and unprotected to the mercy of the world. And when, by such reflections as these, your hard and obdurate hearts shall become softened, let me again entreat you, before your blood stained hands are raised before the judgment seat of Christ, that you fly for mercy to the arms of a Saviour, and endeavor to seize upon the salvation of his cross.

"Listen now to the dreadful sentence of the law; and then farewell forever, until the Court and you, with all this assembled audience, shall meet together in the general resurrection.

"You and each of you are to be taken from hence to the prison from whence you came, and from thence to the place of execution, and there, on the seventeenth day of June next, between the hours of twelve at noon and two o'clock in the afternoon, you are to be hanged by the neck until you are dead.

"And may that God whose laws you have broken, and before whose dread tribunal you must then appear, have mercy on your souls!"

Shocking Dispensations of Providence.

A few days since, a maniac by the name of Rowe, made his escape from the Retreat in Hartford, and came into Farmington, to the house of Ira Rowe, a distant relation of his. He wandered about from house to house in the eastern part of the town, asking for food and drink, until Sabbath evening the 15th inst. He then entered the dwelling of Elias Goodrich, and began to use violence; being a remarkably strong and active man. Mr. G. fled with his wife and children to a neighboring house, and persuaded Mr. Noah Bird to return with him to his house, and dispose of or secure the maniac. Mr. Bird, on entering the house, holding a candle in his hand, received a blow on the head from the maniac, who was standing behind the door with an axe, which fractured his skull; and in all probability occasioned instant death. Mr. Goodrich again fled, and after collecting one or two more of his neighbors, returned, and found Mr. Bird lying with his head on the door-sill, almost dismembered from the body. The murderer had fled; but the axe was found under a window covered with hair and blood!

On Monday, hundreds of men went in pursuit of the murderer without success. On the following night, several men were appointed to guard two houses, to one or the other of which it was expected he would return. These men, as many others, on the preceding day had done, very imprudently and unnecessarily, armed themselves with guns. Having been warned against the use of such weapons, a countersign was agreed upon between them, lest they might injure each other. The night was dark and rainy, and at about 3 o'clock the guard at one of the houses went to visit the other,—coming near, they were discovered, or heard by the other guard, who set a large dog upon them. The approaching men, three in number, immediately gave the countersign; but the barking of the dog, it is supposed, prevented its being heard;—and one of the guard named Gager, being greatly frightened, though standing with two others by his side, discharged his gun towards his approaching companions, and shot one of them, *Drayton Bodwell*, his intimate friend, nearly through the heart. Bodwell was 21 years of age—a member of the church in that town, and who expected shortly to have married a young lady in his neighborhood. Mr. Bodwell lived only to say, that he freely forgave the man who shot him.

The bodies were both taken to the meeting house on Wednesday, where a sermon was delivered by Rev. Noah Porter, to a vast assembly of people, who deeply sympathized with those relatives and neighbors who were thus, in this extraordinary and lamentable manner, separated for ever from their friends.

The maniac was an inhabitant of Bristol, (Conn.) stout built, very athletic, and wore at the time only a shirt, vest and plaid cloak. He was taken and secured on Wednesday last, in the western part of Hartford.—*New Haven Reg.*

MARRIED.

In this city, Mr. Abraham Sanderson to Miss Ann Burdick. Mr. Benjamin J. Collier to Miss Ann Thayer; Mr. Lewis Dyer, merchant, of Philadelphia, to Miss Mary Hall, daughter of the late Mr. Joshua Hall, of this city; Mr. Frederick Cagley to Miss Susan Thayer.

DIED.

In this city, Mrs. Cyrene, wife of Mr. John Hunt, 50; Mr. David Olby, 37; Robert A. Manning, 3; Emily, youngest daughter of Wm. Durant, 18 mo.; Caleb Telfs, 15 mo.; only son of David and Rebecca Low; Miss Lydia Ann Wilson, 16; Mrs. Abigail McNamee; Mr. Amos Mierow, 23; Mrs. Lucy Gould, 47; Milby J., daughter of Mrs. Nancy Rogers, 4; Henry, only son of Mr. Henry Rank 2; Mr. William Boyd, 48; Mr. Horace Farnelle, 45; Mrs. Eliza P. Davis, 26; Mary D. Lathrop, 8; Samuel D. only child of Samuel and Sarah C. Stillman, 8.

In N. Y. Vt. Rev. Lyman Glazier, Jr. 52; a native of Maine. In Charleston, S. C. Rev. Robert Seymour Synmes, 54, of the Episcopal Church.

In Winchester, N. H., on the 2d inst., Miss Abigail, consort of Mr. John Willis, 78. She was one of the first who joined the Methodist Church in that town, about 90 years since. She lived an exemplary widow, and died in the full hope of a glorious immortality.

At Hopkinton, Mr. William and Mrs. Elizabeth Valentine, husband and wife, both aged 74 years; born neighbors, lived in a married state 54 years; in a day, died within ten days of each other, and left 76 surviving descendants.

At Wallingford, Conn. on the 9th inst., George, the only and very promising son of Mr. Evelyn Dutton, aged two years and seven months. The circumstances of his death were very distressing, being literally burnt to death by his cotton clothes taking fire.

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, May 17.—Arrived, ship Amethyst, Rossey, Liverpool; brigs Uron, Parsons, Liverpool; Chase, Groce, Matanzas; Souers, Mackay, Rotterdam; Echo, Rich, Calcutta; Jane, Osborn and Evadon, Sius, from Sunderland and Cape-Angel; Moon, Hopper, Sunderland; scls. Mysie, Core, Antigua; Virginia, Otis, Crox; Champion, Shaddock, Eastport; sloops Mechanic, Sparrow; Circo, Godfrey, Globe, Davis; and Aurora, Lovell, all from New York; Gen. Brown, Matson, Albany; Toleration, Wheeler, Stratford.—*Cleared*, long George Henry, house, Valatia; Apollo, Welber, Surinam; Nancy, Bink, Baltimore; scir. Enterprise, Hussy, Nantucket.

WEDNESDAY, May 18.—Arrived, ship Congress, Kinsman, Amsterdam, 38, Coves, 23; brigs Gov. Carver, Taylor, Alton, 38; George Evans, Surinam, 31; Massachusetts, Hartford, New Orleans, 31, and 28 from Belize; Newcastle, Brewster, St. Michaels, 21; Exchange, Drinkwater, Havana, 21, scls. Dover, Howes, St. Peters, 9; Elizabeth, Holmes, Edenton.—*Cleared*, brig Venus, Siam, Honduras; scls. Four Sisters, Woodbury, Charleston; Laban, Knowles, New York; Advance, Lewis, and Atlantic, Exeter, New York; sloops, Manilla, Sturgis, do.; Avon, Saco; Votary, Portland; sch. Sally, Hope, Baker, Providence.

THURSDAY, May 19.—Arrived, ships Neptune, Fickett, Amsterdam, 41; Favorite, Groce, Matanzas; Cipier, Burgess, Copenhagen, 38; scls. Franklin, Higgins, Santa Martha; Hamers, Baker, Georgetown, S. C. via Nantucket; new sch. William, Wallace, Kingston; sloop Volant, Earnstable.—brigs Wm. & Henry, Winsor, Gottenburg; Mermaid, Bray, St. Thomas and a market; Oracle, Webb, Den era, cargo ice, &c.; Dove, Driscoll, St. Johns, N. F.; Traveller, Searley, St. Andrews; scls. Lovely Hope, Lincoln, Philadelphia; Geneva, Johnson, Hartford; M. Star, Camden; Petrel, Rogers, Porto Cabello.

FRIDAY, May 20.—Arrived, brigs Trim, Cunningham, Porto Cabello; Hercules, Strider, Sunderland; Algonquin, Hallet, Baltimore; scls. General Greene, Higgins, Baltimore; Monroe, Halsey, St. Croix; Reporter, Knight, Portland; Constitution, Stanley, Eastport; 5; Mirror, Bassett, New York, 5; Albatross, Lombard, from Bahia, 55 days; Erie, Bangs, New York, 4; Leopard, Eldridge, Bristol, Rhode Island; sloops Eliza Ann, Gould, New York; Hawk, Starbuck, a stock; Eliza Allen, Hawes, Richmond, 14; Koret, Burr, New Haven; Polly, Thrasher, Marblehead; Thomas, Beebe, Wareham.—*Cleared*, sch. Polly, Lord, Ipswich; sloops Squire, West, Bath, Maria, Sall, New Haven.

SATURDAY, May 21.—Arrived, sch. Hannah, Wornstead, St. Thomas, 22; Turks Island, 15; brigs Galaxy, Harding, Matanzas, 16; Pearl, Tower, Nantucket; scls. Jasper, Dunn, Plymouth, N. C.; Eliza Ann, Baker, Fredericksburg; Gov. Brooks, Howes, Providence; sloop Randolph, Gloucester.—*Cleared*, ships James Maury, Candler, Charleston; Liv. Trader, King, New York; brigs Massachusetts, Holmes, Copenhagen and St. Petersburg; Mercury, Devereaux, Campeachy, by C. T. Parsons and Mary and Elizabeth, Lovell, Alexandria; scls. Fortune, Woodbury, New Orleans; Polly, Easton, Savannah; Reaper, Fenwick, Baltimore; Echo, Kiborn, and William Penn, Rogers, Philadelphia; Eclipse, Lewis, New York; Dorcas Hawes, Scudler, New London; Champion, Eastport; John Gilman, Portsmouth; sloops Globe, Davis, and Mechanic, Sparrow, New York; Sally, Fuller, Providence.

SUNDAY, May 22.—Arrived, British barque Benjamin Shaw, Douglas, Bangor, Wales, 43. Sailed in co. brig Latio, for this port; brig Ceylon, Swinson, St. Jago; scls. George, Bignoll, Honduras; George, Gay, Mobile, 25; brig Benjamin Franklin, Wing, Philadelphia; sch. Enterprise, Corning, Elizabeth City; sloops Echo, Matagorda and Cherub, N. York; sch. John, Moulton, Fortson, Nantucket; Cent, Small, New York; sloops Peacock, and Forest, do.; Champion, Bridgeport; Pomona, New Bedford; Challenger, Nantucket; Andine, Hallowell; Packet, Portland; John, Newburyport; Delight and Fulton, New York; Minerva, Portland.

THE HERALD'S HART.



FROM THE CONGREGATIONAL MAGAZINE.
THE LAST PLAGUE OF EGYPT.

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And there was a great cry in Egypt; for there was not a house where there was not one dead." Exod. x. 29, 30.

'Tis midnight--'tis midnight--Egypt's dark sky,
And in whirlwind and storm the Sirocco sweeps by;
All arid and hot is its death-breathing blast--
Each sleeper breathes thick, and each bosom beats fast.

And the young mother wakes, and starts in her rest,
And presses more closely her babe to her breast;
But the babe that she presses is death-like and still,
And the lips that she kisses are breathless and chill.

And the young brother clings to the elder in fear,
As the gust falls so dingle-like and sad on his ear.
But that brother returns not the trembling embrace--
He speaks not--he breathes not--death lays in his place.

And the first-born of Egypt are dying around:
'Tis a sigh--'tis a moan--and then slumber more sound;
They wake from their sleep, and their spirits are fed--
They wake into life to repose with the dead.

And there lay the infant, still smiling in death,
Scarce heaved its young breast as it panted with breath:
And there lay the boy in his budding bloom,
With the calmness of sleep, but the hue of the tomb!

And there fell the youth, in the pride of his prime,
In the spring tide of life, and, perchance too of crime;
And unweary'd in that arm, and clasp'd in that eye,
And cold in that bosom which once beat so high.

And the fond mother's hope, and the fond father's trust,
And the widow's sole stay, are returning to dust:
Egypt has not a place where there is not one dead,
From the proud monarch's palace to penury's shed.

And the hearths of that country are desolate now,
And the crown of glory is struck from her brow;
But while proud Egypt trembles, still Israel is free,
Wafted, unbound, as the wave of the sea.

FROM THE CHRISTIAN MIRROR.
LINES.

Composed at Church, by an aged deaf Lady, and written on her return home.

Infracted in the house of God,
I wish in vain to hear,
No sentence from the speaker's lips
Can pierce the abstracted ear.

Then if my Saviour speak within,
How sweet to hear his voice,
I feast upon his precious word,
And all my powers rejoice.

Or if he sequestered from his house,
I spend his day at home;
If Jesus visits my retreat,
'Tis sweet to be alone.

Or, if surrounded by my friends,
No soothing voice I hear,
'Tis sweet to turn my thoughts within,
And find my Saviour near.

If tossing on a restless bed,
From side to side I roll,
How sweet is one refreshing glimpse
Of Jesus to my soul!

When of this wretched bleeding world
I cast my weeping eyes,
How sweet to think that Jesus lives,
And reigns above the skies.

Lies to exert his healing power,
On Adam's guilty race,
And renovate a sinful world
By his all-conquering grace.

OBITUARY.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR,
The subject of the following memoir, was a member of the Methodist Episcopal Church, and met in the same class for many years, of which the writer is a member, in Amherst circuit, James River District, Virginia Conference. He was one of the fifty converts, at the Timber Ridge Camp-meeting, in Bedford county, March, 1804. And one out of twenty I could name, who professed to be called of God to preach the gospel, in consequence of the revival of religion in and about Lynchburg, in which I labored about six months, and in which time, 976 professed conversion, at the principal meetings; and 502 were added to the church, which has been alluded to in Zion's Herald, vol. II. No. 35. It was stated in the Lynchburg Herald, in my notice of the Jubilee Meeting, from which you published an extract, that "it probably would be satisfactory to the survivors, to be reminded of the places and dates of their conversion to God, while others bore testimony in heaven." And though twenty years have passed away, from the best intelligence, the present death is the third only, among the ministers, that were called, at that time, to preach the gospel. Ten of those preachers have employed a considerable portion of their time in the Methodist travelling connexion; and half of that number have filled some of the most respectable stations in the Virginia Conference. The other ten were called to a more local sphere of ministerial labors. I have reflected with indescribable pleasure, on this single revival, when viewed in all its bearings, consequences, and effects; and none but God, can estimate the vast amount of good, which may result from it in the end.

The brother, now brought into notice, has left an extensive acquaintance in this part of Virginia, to whom it may be pleasing to see some brief account of his death, in your very useful paper. If you judge proper, you may give it an insertion.

Yours, &c. STITH MEAD.

April 4, 1825.

MEMOIR OF REV. WILLIAM ROBINSON.

Died, at his residence in Amherst county, Virginia, near Lynchburg, on Thursday night, March 17th, 1825, in a painful fit of bilious cholera, which he endured with Christian fortitude seventeen days and nights, the Rev. WILLIAM ROBINSON, aged 66 years. His widowed mother, Mrs. Lucy Robinson, aged 84 years, yet living, at the same place, and retains her faculties admirably, and has supported an unblemished character, for more than half a century. She was converted, and joined the Baptist Church, previous to her becoming acquainted with the Methodists. On hearing the Methodist preachers, and examining their doctrine and economy, she gave them the preference; and being well recommended from the Baptist Church, of which she was a member, she was received into the Methodist Church; and has continued faithful, through much tribulation, to the present time. Mr. Robinson lived to witness a variety of scenes, in his earthly pilgrim-

ago. Contrary to his father's will, he enlisted as a regular soldier, during the revolutionary war; and proved a subject of God's providential care, in many battles, where the slain fell thick around him. His pious mother had more cheerfully given him up, to the protection of a merciful and powerful God, than to the arms of man. He was a man of strong faith and confident hope, that he would preserve, and bring him back. And though he had been taken prisoner by the British and Indians, at the south, more than once, and confined on board of a British prison ship; and though his mother had received intelligence of his death, so unshaken was her faith in the God of Providence, she would not credit the report; and, according to her faith, her eldest son was restored to her fond embrace. Notwithstanding the religious education which he received from his mother, he imbibed deistical principles, and was led into great enormities of vice; and became very inattentive to divine worship, until the year 1804, when he was attracted by the excentricity of Lorenzo Dow, and heard him preach in Lynchburg, on his way to the Timber Ridge Camp-meeting, in Bedford county. Mr. Dow's manner of reasoning took away his deistical props, and excited his fears; and going to the Camp-meeting quickly after, exhibited satisfactory evidence of a true conversion. Soon after this, he joined the Methodist Church, and became a zealous advocate for the Christian religion; and, not long after, received a license to exhort; and then became a licentiate preacher. Though a man of good understanding, his education was small, and he could not read among preachers of oratorical talents, but would often compare himself to the *swallow's horn*, though crooked and rough, it could aid in bringing down the walls of Jericho, as well as the *silver trumpet*. And to justify his wandering from his text, he would say, there was as good fruit to be obtained on the out branches of the tree, as there was near the main body. He was well acquainted with the science of experimental and practical divinity; and was a very zealous, useful, experimental preacher, and well qualified to help at the Camp-meeting altar; having attended and labored, as I have heard him state, at fifty or sixty different Camp-meetings; and I can say for him, he was no idler at such places. If he felt unqualified for the work, he would retire from the campment into solitary groves, and wrestle like a prevailing Jacob, until he received unction from God, and a suitable qualification to enter into the spirit of the work. He frequently preached at my residence, where the class met, and had the affection of his brethren and neighbors. He preached to us his last sermon, but one, nine days before he was taken to the bed of death; and was peculiarly lively and spiritual. And it was observable, in the closing labors and exercises of his life, that he was much devoted to reading the best of religious books; and pressing the necessity of experimental and practical holiness, and full sanctification, in public and private. Monday evening, 28th February, he was cheerful in conversation with his aged mother, on the revolutionary war, religious experience, and scenes which he had passed through in his life, and remarked that he felt better in health than he had for some time; little expecting the *axe* was then at the root of his temporal existence. Some time in the night of the same evening, he retired to bed, he was suddenly taken with a violent attack of the bilious cholera, and despatched a servant to me for medical aid. On Tuesday, March 1st, a message came for me to visit him. I found him very ill, but was glad to hear that our Class-leader, brother George M. Mathlam, and I, brother I. Garland, a member, had been to see him, and that in conversation with them, he expressed a lively hope, and confidence of the presence of God; and requested brother M., if he died, to tell all the Methodists--
"One poor old man was gone to heaven."

Though he could view death without alarm, it is believed, the situation of his family and other dependent connexions, bore heavily upon his mind, and subjected him to painful exercises and temptations of Satan. On Sunday the 7th, he requested all the brethren to pray for him, having had a severe conflict with the enemy. Through extreme pain, and for days together, and the administration of opiates, to soothe his bodily sufferings, he did not feel such a sense of the divine presence, as he wished, or had been accustomed to enjoy, and complained that his faith was weak, and that his prayers did not so prevail with God, as to bring comfort to his soul, in this extremity. He invited his aged mother to sit by him and pray for him, silently, she did. And though he said, he "felt no condemnation for him." On the evening of the same Sabbath, brother M. and myself visited him, and were glad to find that he was in some measure relieved.

But it appeared, his sickness was unto death. Thursday, the 17th, I received the solemn intelligence, that he was thought to be dying. I went over and found him very weak, but in his senses. I informed him, I was ready to do any thing I could for his relief. He told me to pray for him. I gave out, and sung, a part of that appropriate hymn,
"O joyful sound of gospel grace,
Christ shall in me appear;
I, even I, shall see his face,
I shall be holy here."

and offered, I believe, the last vocal prayer that was offered to God for him. Death had already taken hold of his system. His last words were, while pressing the hand of his son Simon, "I want to die and be relieved from this pain." He then fell into the sleep of death, as calmly as if the spirit had no struggle, in separating from the body. A pleasant countenance remained on the lifeless clay, and his features were expressive of heavenly contemplations. He has left a train of dependent connexions, to mourn the loss of an indulgent father and master; a dutiful son, and friend to the friendless.

S. M.

PARENTS' DEPARTMENT.

TO PARENTS.

The season of youth is fraught with most eventful consequences. Traits of character then formed, continue through life; through life I say; nay, through ages which never terminate! Often have I shuddered to see, not only those who have arrived to years of discretion; but those of more tender age, wandering widely from the path of rectitude. Often has my heart been pained to hear the infant lip which scarce has learned to lip the sacred name of father, speaking the dialect of devils; uttering oaths and blasphemies, which though now perhaps by them are not understood, may be their language for eternity! nor has it pained me less to mark the insensible but certain progression of those who have once entered the school of immorality. Hatred to good becomes more malignant; envy more envious; lust more lecherous; blasphemy more blasphemous--until they become perfect adepts in transgression, and give heart-rending evidence that their crimes have gone beforehand to that judgment, whither they too must soon follow.

Why is not this lamentable error remedied? Why are not our youth, the future prospect of church and state, trained in the path of virtue?--One can rarely pass our streets without the salutation of insult, oaths and blasphemies. Where rests the difficulty? Undoubtedly in parents. They are placed as the guardians of the morals of their children; their pioneers to virtue; their guides to heaven; and of their stewardship they must render a strict account at the last day. Parent, hast thou a true affection for thy child; and hast thou through excessive negligence never come to a knowledge of his vices? Or knowing that thou witness his vicious practices without reproof?--Cast thine eye a little onward, thou wilt see thy son more hardened in sin--vile--abandoned--lost to shame--despised by the virtuous, and even by his associates in wickedness; and onward still--he is an outcast from society; fast descending to the sepulchre. On his death-bed his eyes are open to his situation; he upbraids thee for thy neglect of duty; despair is in his countenance; he dies in agony, exclaiming, "My fa-

ther, you never warned me of my dangerous course; when you remove me to the sepulchre, and hear the clods falling upon my coffin, remember, oh, remember my soul is in hell!" Canst thou bear this shocking scene! It is no delusion; no figment of the fancy. The immutable Jehovah declares--"The wicked shall be driven away in his wickedness." However much you may strive to quell the voice of conscience, it will speak ere long, in accents too heart-rending to be borne. If thou art desirous to save thyself many a bitter pang in life, and an insupportable load of misery in death--"Train up thy child in the way he should go."

EPHRAIM.

LADIES' DEPARTMENT.

FROM DR. SPRING'S SERMON.

PIOUS MOTHERS.

"View such a female as we have described, surrounded by a numerous offspring of sons and daughters, herself possessed of every domestic, intellectual, and moral accomplishment which can qualify her to interest and instruct them, and to become the object of their love and confidence, and the centre of attraction to the little world that is rising around her. See her almost constantly with her children by night and by day. Her condescending tenderness promotes the habits of unrestrained familiarity. Her children feel that they have an easier and more ready access to her ear and bosom than those of their father. To their infant minds she imparts her manners, her habits, her modes of thinking, her opinions, her prejudices, her virtues, I had almost said, her very soul itself." And during their progressive maturity, she may form them almost as she pleases. And even after they have arrived to years of independence, they feel no restraint like that of a mother. That tongue of hers, in which is "the law of kindness," shall "drop as the rain, and her speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the growth grass."

Hence a mother of this combined excellence, is apt to exert a more efficient authority over her children than the mere parent. The stern government of the father, in such a family, is rarely resorted to, because her wisdom and gentleness, her wifely discretion and unwavering patience, assume a more benignant control. Many a youth of rash impetuous temperament, would venture to break the strong bonds of paternal discipline, while his heart would fail him in rudely bursting the cord that binds him to a mother's bosom.

And hence it is, that the moral and religious character of children is so deeply indebted to pious mothers. A well informed and pious mother, even when left to struggle with this responsible and arduous duty, unaided by the intelligence or piety of the father, usually accomplishes what no father can accomplish, unaided by the intelligence and piety of the mother. The faithful and devout attention of a father, is not without a powerful influence; and yet how few are there who remember a father's care and anxiety, as the means of their conversion, compared with those who gratefully recollect the unwearied solicitude and prayerfulness of a pious mother.

"What a host of worthies, who have been the instructors of the world, and the guardians of its best interests, have dwelt with ineffable tenderness on the sacred name of Mother! It was the tender affection and faithful care of a pious mother, that prepared the prophet Samuel to be the minister of salvation to the church in every age. It was the piety and instruction of his grand-mother Lois and his mother Eunice, that educated Timothy to be the associate of Paul in converting the nations. When I learn that the mother of Philip Doddridge, before he could read, taught him the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat; and when I am told that the instructions which his pious mother gave him before he was four years old, fastened an impression on the conscience of the late venerable John Newton, which cleaved to him through all his subsequent licentiousness, will he become an eminent believer and preacher of the gospel which he had despised? I feel the weight of the sentiment, that 'though her station is subordinate, yet in a great measure, a mother carries in her heart, and holds in her hand, the destinies of the world.' I could mention other men, and other mothers, whose benignant influence has been felt through a long line of descendants, and whose usefulness will not be revealed till the final restitution of all things. The name of memory vibrates on my heart. One I know, of blessed memory, whose tender affection was never weary, and to whose sentiments of faith and piety, often whispered in the ears of a reluctant son, it is to be attributed, more than to any other means, that unto him who is the least of all saints, is this grace given, that he should preach the unsearchable riches of Christ."

YOUTH'S DEPARTMENT.

NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighborhood, by the name of Jim Dick. Myself and a number of my play fellows were one evening collected together at our sports, and began tormenting the poor black, by calling him Negro, Blackamoor, and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go skating in the neighborhood, and on the day of the appointment I lost the opportunity to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them; O yes John, you may have them and welcome, was his answer. When I went to return them I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates and he looked great obligations to him for his kindness. He was under at me as he took the skates, and with tears in his eyes, said to me, John, don't never call me blackamoor again, and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future. --Southey.

JUVENILE EXPOSITOR, NO. 67.

Hear counsel and receive instruction, that thou mayest be wise in thy latter end.--Prov. xix. 20.

What can be more lovely than to behold youth listening to the counsels of their parents, and the instructions of the aged and experienced? By hearing, they increase in learning, and attain unto wisdom. Wise men lay up knowledge; and a man of understanding is of an excellent spirit. I cannot better illustrate the text at the head of this number of the Expositor, than by giving an extract of an address of Gov. Trumbull to the General Assembly of Connecticut, 1763.

"A few days will bring me to the anniversary of my birth. 73 years of my life will then be completed; and next May 51 years will have past since I was first honored with the confidence of the people in a public character." He then glances at the scenes of his public labors, cares and solitudes, and says, "with sincere and lively gratitude to Almighty God, our great protector and deliverer, and with most hearty congratulations to all our citizens, I felicitate them on the glorious prospect of their national happiness." He reviews his pleasing wonder and satisfaction the great events of his life, and says, "I think it my duty to retire from the busy concerns of public affairs; that at the evening of my days, I may sweeten their decline by devoting myself with less avocation and more attention, to the duties of religion, the service of my God, and preparation for a future and happier state of existence--in which pleasing employment, I shall not cease to remember my country. And to make it

my ardent prayer that heaven will not fail to bless her with his choicest favors.

He proceeds with begging to be excused from any further service in public life;--tenders his grateful acknowledgments for all past expressions of confidence--invokes divine benedictions on his constituents and country--entreats them to adhere to the Constitution and laws of the land. To be ready to meet public expenses with cheerfulness--to revive and practise virtue in all its forms as the surest and best establishment of national as well as private felicity and prosperity, and closes thus, "Finally, my fellow citizens, I exhort you to love one another; let each one study the good of his neighbor and of the community as his own: hate strifes, contentions, jealousies, envy, avarice, and every evil work, ground yourselves in this faithful and sure axiom, that virtue exalteth a nation, but that sin and evil workings, are the destruction of a people."

"I commend you, gentlemen, and the good people of the state, with earnest ardor, to the blessing and protection, the counsel and direction of the great counselor and director; whose wisdom and power is sufficient to establish you a great and happy people; and wishing you the favor of this divine benediction, I say public character, I bid you a long, a happy adieu." Such counsel and instructions should not be lost. It was doubtless by following, in early life, such counsels, that this great and good man looked to his latter end with so much wisdom and piety. With this the evening of his days was sweetened, and the prospects of a happier state of felicity were brightened. By it he was rendered happy in himself, useful to his fellow men, and the honored instrument of glorifying God. He was wise in his latter end. Youth! hear his counsel and be wise.

MISCELLANY.

FROM THE LONDON TIMES.

At the commencement of the French Revolution, Colquhoun states, that the Lieutenant General of the National Police had upon his Registers the names of not less than 2,000 suspected and depraved characters, whose pursuits were known to be of a criminal nature; yet by making this part of police the immediate object of the close and uniform attention of one branch of the Executive Government, crimes were much less frequent than in England, and the security extended to the public with regard to the protection of life and property against lawless depredation, was infinitely greater. The following well known anecdote may be quoted for the purpose of exemplifying the minute and accurate information possessed by the French Police:--
"A merchant of high respectability in Bordeaux, had occasion to visit the metropolis upon commercial business, carrying with him bills to a very large amount. On his arrival at the gates of Paris, a genteel looking man opened the door of his carriage, and addressed him to this effect: 'Sir, I have been waiting for you some time; according to my notes you were to arrive at this hour; and your person, your carriage and your portmanteau, exactly answer the description I hold in my hand; you will permit me to have the honor of conducting you to Mons. de Sartine.' The gentleman, astonished and alarmed at this interruption, and still more so at hearing the Lieutenant of Police mentioned, demanded to know what Mons. de Sartine wanted with him, adding at the same time that he never had committed any offence against the laws, and that he could have no right to interrupt or detain him. The messenger declared himself perfectly ignorant of the cause of detention, stating at the same time that when he had conducted him to Mons. de Sartine he should have executed his orders, which were merely ministerial. After some further explanations, the gentleman permitted the officer to conduct him accordingly. Mons. de Sartine received him with great politeness, and after requesting him to be seated, to his great astonishment described his portmanteau, and told him the exact amount in bills and specie which he had brought with him to Paris, and where he was to lodge, his usual time of going to bed, and a number of other circumstances, which the gentleman had conceived could be only known to himself. Mons. de Sartine having thus excited attention, put this extraordinary question to him:--'Sir, are you a man of courage?' The gentleman, still more astonished at the singularity of such an interrogatory, demanded the reason why such a question was put, adding that no man had ever doubted his courage. Mons. de Sartine replied:--'Sir, you are to be robbed and murdered this night; if you are a man of courage, you must go to your hotel, and retire to rest at the usual hour, but be careful that you do not fall asleep; neither will it be proper for you to look under the bed, or into the closets which are in your bed chamber. You must place your portmanteau in its usual situation, near your bed, and discover no suspicion. Leave what remains to me; if, however, you do not feel your courage sufficient to bear you out, I will procure a person who shall personate you and go to bed in your stead.'

The gentleman being convinced, in the course of the conversation, that Mons. de Sartine's intelligence was accurate in every particular, refused to be personated, and resolved to follow literally the directions he had received: he accordingly went to bed at his usual hour, which was 11 o'clock. At half past 12, the time mentioned by Mons. de Sartine, the door of the bed chamber burst open, three men entered with dark lanterns, daggers and pistols; the gentleman, who of course was awake, perceived one of them to be his own servant. They rifled his portmanteau undisturbed and settled the plan of putting him to death. The gentleman hearing this, and not knowing by what means he was to be rescued, it may be naturally supposed such an awful interval of suspense, when, at the moment the villains were prepared to commit the horrid deed, four police officers, acting under Mons. de Sartine's orders, who were concealed under the bed and in the closet, rushed out and seized the offenders with the property in their possession, and in the act of preparing to commit the murder.

The consequence was, that the perpetration of the most atrocious deed was prevented, and sufficient evidence obtained to convict the offenders. Mons. de Sartine's intelligence enabled him to prevent the horrid crimes of murder and robbery, which, but for the accuracy of the system, would probably have been carried into execution.

Extraordinary instance of Female Heroism. Extracted from a letter written by Colonel James Perry, to the Rev. Jordan Doge.

NELSON Co. Ky. April 20, 1789.
On the first of April last, a number of Indians surrounded the house of one Jno. Merrill, which was discovered by the dog. Merrill, thereupon, stepped to the door to see whether he could discover any thing, and received three musket balls, which caused him to fall back into the house with a broken leg and arm. The Indians rushed on to the door, but it being instantly fastened by his wife, who, with a girl of about fifteen years of age, stood against it, the savages could not immediately enter. They broke one part of the door, and one of them crowded partly through. The heroic woman, in the midst of her screaming children, and groaning husband, seized an axe, and gave the fatal blow to the savage, and he falling headlong into the house, the others supposed they had obtained their end, and rushed in after him, until four of them fell in like manner, before they discovered their mistake. The rest retreated, which gave opportunity to secure the door. The conquerors rejoiced in their victory, having they had killed the whole company; but their expectations were soon dashed by finding the door again attacked, which the bold mother endeavored once more to secure, with the assistance of the young woman: their fears now come upon them like a flood; and they soon heard a noise on the top of the house, and found the Indians were coming down the chimney;

all hopes of deliverance were now at an end: but the wounded man ordered his little child to tumble a couch that was filled with hair on the fire, which made such a smoke that two lusty Indians came tumbling down the chimney; the wounded man exerting every faculty in this critical moment, seized a billet of wood, with which he conquered the smothered Indians; at the same instant, the woman aimed a blow at the savage at the door, but not with the same effect as the rest, but which caused him to retreat. They then again secured the door as fast as possible; and repulsed at their deliverance, but not without fear of a third attack. They carefully watched with their new family until morning, and were not again disturbed.

"We learn by a prisoner that made his escape from the Indians, that the wounded savage last mentioned was the only one that escaped at this time. On his return he was asked, 'what news, brother?'--'Plague had news,' replied the wounded Indian, 'for the savages have taken the breechcloth, and fight worse than the long knives.' This extraordinary affair happened at Newardstown, about fifteen miles from Sandy Creek, and may be relied upon as a fact."

THE GATHERER.

MONITOR.--No. 13.

OF THE ONE THING NECESSARY.

"Thou art troubled and careful about many things, but one thing is needful." Luke x. 41. We think we have many important things to do, and yet we have but one. If that be performed, all others are included in it. If that miscarry, whatever success others may seem to have, they will all come to nothing. Why should we then divide our heart and our care? O my only concern, thou shalt hereafter have my only attention! In the ray of divine light, I will each moment peacefully perform, according to my abilities, what Providence puts in my way. I will be careful for nothing else, because nothing else is my business. "I have finished the work, which thou, O Father, gavest me to do." John vii. 4. Each of us should be able to say as much at the day of judgment. I ought to consider the business, which occurs in the daily order of Providence, as the work which God appoints me; and I should apply myself to it in a manner worthy of God, namely, with exactness, and with tranquillity. I ought not to neglect any thing, or be passionately vehement about any thing, for it is dangerous to do the work of the Lord negligently on the one hand, or on the other to approximate it to ourselves by self-love and false zeal. In this last case, our actions arise from a principle of self-will; we are eager and anxious for the success, and that under the pretence of seeking the glory of God. Thus self-love distinguishes itself under the appearance of zeal; and grieves, and is afflicted, when it miscarries in its designs. O God, grant me thy grace to enable me to be faithful in action, and resigned in success! My only business is to do thy will, and to do it as thy will, not forgetting thee in the performance of it. It is in thy pleasure to give my feeble endeavors success, or to frustrate my every effort.

FENELON.

FROM THE NINTH REPORT OF THE NEW YORK SABBATH SCHOOL.

Anecdote of two faithful Sabbath School Teachers. In illustration of the benefits of Sabbath Schools, the committee introduce the following facts communicated to them by the Pastor of a congregation in a neighboring town in New Jersey--in his congregation the interests of vital piety had for a long time languished. Of 12 teachers in the Sabbath School attached to his church, two only were professionally pious. These two had long mourned over the condition of their impudent fellow teachers, and a few months ago inquired of their minister what they should do to induce them to become more deeply and piously engaged in the work they had undertaken. They felt that they needed their Christian co-operation, their prayers, their religious example, and influence. After solemn consideration of the subject, and prayerful direction, it was agreed that one hour every week at a special time should be set apart by them, to pray for their impudent fellow teachers. This engagement was religiously observed. Not many weeks elapsed before three of the teachers came trembling to their minister, bowed with a deep consciousness of their ill-desert, asking the way to eternal life. Not many days passed before they found peace and joy in believing. Shortly after this, five more of the teachers came, and with the deepest solicitude for their eternal welfare inquired "what they should do to be saved." They too are now rejoicing in a good hope through grace of pardon and everlasting life; and thus ten of the teachers have become hopefully pious. The revival extended to the congregation, and several others have been released from the thralldom of sin, and introduced to the enjoyment of that liberty wherewith Christ "maketh his children free."

A WORD FITLY SPOKEN.

"A word fitly spoken is like apples of gold in pictures of silver." Travelling in the stage a short time since, I was highly amused with the various characters that came into contact. The peculiarities of each were exhibited in the clearest point of view by the contrast. My attention was particularly attracted, by the modesty, good sense, and sound principles of a Quaker, who said little, and that to the purpose--while the whole company was exceedingly annoyed by the incessant prating of a conceited coxcomb, who knew every thing, except the very evident fact, that every person present was disgusted with his conduct. He was by turns a farmer, a politician, a philosopher, and a divine. From him we learnt that Satan has prevented from the beginning, that the wicked shall not surely die, and that the whole tenor of scripture, and the very nature of the gospel teach, in the clearest and most forcible manner, the doctrine of Universal salvation; and that any other system of doctrines was founded on ignorance of the Bible. In the course of his preaching--for he was in fact as we afterwards learnt a Universalist preacher of much renown--he repeatedly boasted of his knowledge of scripture, and of his ability to quote more texts than any other person present, or even in this country. After a while, the Quaker, who had hitherto said nothing on the subject, cast on him a countenance beaming with the law of kindness. "Friend," said he, "I think I heard thee say thou art very learned in the scriptures." Yes, replied the preacher, and who disputes it? I'll bet that I can quote more passages than all of you together. "Well, friend, then thou dost doubtless recollect this one passage, 'Seest thou a man seize in his own conceit? there is more hope of a fool than of him.'" The effect of this reproof was instantaneous, and astonishing. It was a word fitly spoken. The man appeared to lose at once all knowledge of scripture, and command of his tongue. He seemed to be deaf, and he was almost literally dumb, the remainder of the journey. I was less surprised, than delighted, to find that the words of the wise are indeed as goods, and that the fool's mouth can be so easily sealed up.

ANECDOTE.

The following affecting anecdote is told us of a poor negro woman. She was a poor slave in the West Indies, and was forbidden by her master to attend public worship, and threatened with severe punishment if she should go: the only reply she made, was "I will tell the Lord that;" a reply that so affected her owner, that he no longer refused her liberty to go. What a view does this give us of the blessedness of prayer, that a poor and friendless outcast may thereby obtain the aid of the great Governor of the universe!